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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

WHY ISLAM DISALLOWS LIFE INSURANCE.

The question of life insurance has assumed a great importance. In view of this importance it is necessary to deal with this question a little in detail which we propose to do in the present article.

Insurance companies undertake in return for small monthly, quarterly, half-yearly or yearly payments to pay a substantial fixed amount after a definite number of years in the event of the insurant's death or otherwise. It is thus a safeguard against financial embarrassments that generally attend old age and a safeguard also for poor widows and orphans. The fact that in the event of the premature death of the insurant the future of his wife, children and other relatives who are dependent upon him becomes safe has very largely added to the attraction and importance of insurance.

Insurance helps capitalistic system.

This institution seems apparently to be a very useful one. But Islam, a religion which claims to offer an unerring guidance to mankind in all the different phases of its variegated life, positively disallows it and declares it and all other kindred

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institutions which are related to the system of interest and thrive upon it and are inseparably linked with the present capitalistic system of society and help to prolong its life and give strength and vigour to it, to be not only definitely injurious for the moral and social health of man, but to be detrimental to its economic and political interests also.

Let it be understood at the outset that all the ordinances and injunctions of Islam are based on the principle of "the greatest good of the greatest number." In a society formed on the basis of Islamic teaching there could possibly be no two distinct sections of it marked as 'haves' and 'have-nots' nor does Islam look with favour on a system which helps those who are rich to remain always rich and even grow richer and the poor to continuously grovel in penury and even to grow poorer day by day. It also prevents from coming into existence, and if it has already come into existence to end it as soon as possible, a system in which all or most of the opportunities are denied to a certain section of society, being reserved exclusively for another section. Islam is the avowed enemy of all such systems and of all those institutions that help to maintain such systems. In such a system of society the rich not only hold the lives of the poor in their hands, being in possession of the means of their existence, but very largely control by their dominion over the press, the mental environment of the whole population also. Islam disallows the institution of insurance because it helps, as we shall show later on, to keep going the damnable system of society described above and we think that if no other argument were forthcoming in support of Islamic prohibition of insurance, the reason given above would alone have been sufficient to provide an irrefutable indictment of it. We give below briefly the reasons that support and substantiate what we have said.

Insurance a form of interest.

The principal objection of Islam to insurance is that it is a form of interest. Those who know how insurance companies are run and how they earn their profits have no doubt that

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interest is the basis of a very large part of these profits. No insurance company could carry on business, much less pay bonuses, if large portions of its funds were not invested in interest-bearing securities. This is a fact which even the most inveterate advocates of life-insurance can not contest. What is interest ? It is to loan a definite amount of money to a certain person subject to certain conditions as to how and when that loan will be returned, provided that when the loan is returned, it must have increased to a fixed sum in accordance with those conditions, the possibility of the creditor suffering a loss in the transaction in any manner or form having been entirely eliminated. This is the Islamic definition of interest and insurance is interest inasmuch as the policy-holder pays fixed monthly, quarterly, half-yearly or yearly instalments as premiums for a certain number of years at the end of which he gets back a certain sum of money as bonus and there is no possibility of his incurring a loss in this transaction. If he has paid up his premiums according to the conditions laid down by the insurance company he will get his bonus all right. The fact that the insurance company may happen to fail or no one may survive to claim the bonus payable to the dead insurant, cannot be regarded as a loss in the transaction itself. The loss incurred by the failure of an insurance company due to an accident or some unforeseen causes is quite a different thing from the loss of the transaction itself. Islam would not allow a transaction in which there are not equal chances of success and failure, of profit and loss.

To say that the bonus paid by an insurance company is not interest because it is not fixed, but may vary from year to year, is obviously frivolous. Interest may vary, and often does, otherwise it would not be necessary for banks and other commercial companies to meet from time to time to decide what dividends shall be paid to shareholders, that is, what *interest* shall be given to them on the money they have lent to the company concerned. And further, this bonus comes ultimately from the interest earned by the company's own investments. That this interest is often very heavy is evident from

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the fact that recently the Insurance companies of the Punjab lodged a formal protest against the legitimate restrictions against usurious interest proposed in the Punjab Agricultural Debts Relief Bill.

Why Islam disallows interest ?

It is quite clear from the above that the profits which insurance companies pay as bonus come from the interest earned by investments and that the definition that applies to interest applies to insurance also. Equally clearly Islam forbids the giving or taking of interest, making no difference between economic and uneconomic interest, bank interest and money-lenders' interest. All interest is forbidden, and by consequence any business based on interest is forbidden.

But why does Islam forbid the giving or taking of interest ? Because this institution enables one man or a body of men to accumulate huge sums of money in his or their hands, without labour of any kind, by the mere exploitation of the needs and misfortunes of others. The possibility of being able to raise loans on interest enables people with established credit to enhance it to any extent they please by borrowing. If such borrowing were not possible, they would be compelled either to admit other people into partnership with themselves, or to restrict the scope of their business, so as to leave room for other people to start similar undertakings. The huge trusts and syndicates which at present monopolize the sources of national wealth would not be possible without interest and wealth would be more evenly distributed among the people. The accumulation of wealth in the hands of a few persons which we witness to-day is fatal to moral advancement, and spells ruin for the middle and lower classes.

What is true about interest is, in a more or less degree, true about insurance because like interest insurance supports and is supported by the present capitalistic system which is ruinous for individuals, communities and nations alike morally, socially and economically.

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Though apparently the system of insurance seeks to come to the rescue of helpless widows and orphans when the bread-winners of the family die a premature death and it appears to those who are not intimately acquainted with the working of insurance companies that the whole or almost the whole of the profits which the insurance companies earn goes to help the widows or the orphans, yet in reality it is not so. It had been so if as in the case of the provident fund the profits would have been distributed among the policy-holders only. But the fact is that a very small portion only of these huge profits, is used to help and support the poor families, the major portion goes to swell the coffers of the rich who hold big shares in these companies. So it is clear that the millionaires who control and direct the insurance companies support these companies and are in turn supported by them. That is to say capitalism and insurance are dependent upon each other for their life and vigour and capitalism in its present form is ruinous as has been shown above, equally for nations as well as for individuals, economically and morally.

A Question Answered

There is another aspect of the question. The advocates of insurance say : what social or moral harm would come to a person if in order to secure the future of his family in the event of his premature death he insures his life. Why, on earth, should he not look to his interests. What has religion, morals, society or economics to do with it? To these advocates we say, why should a person when a call is made on his patriot-ism in the hour of his country's need, wear arms and march straight to the battlefield leaving his beautiful young wife and dearly loved small children unprotected and uncared for, with-out for a moment entertaining the idea as to who in the event of his death would take care of them? Why, on earth, should he sacrifice his personal interests? This latter person by his death on the field of battle, leaves his wife and children to starve just as the one who dies without insuring his life. Both entertain no thought for the future. Both leave their families to fate. But both sacrifice their personal interests in

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the way of a higher and nobler cause, the one helping his country to maintain national integrity and freedom, the other helping to kill an economic system (capitalism) which is an unmitigated social and moral curse. We would say to the person who thinks that by insurance alone can he save his family from starvation in the event of his premature death, to let them starve as we would say to the other person upon whose patriotism a call is made to entertain no thought about the future of his family and march straight into the jaws of death, as by doing so both would equally render a great service to society, to their nations and communities. But no, Islam would not allow the family of a Muslim to starve after his death. In a Muslim State, Islam enjoins those in authority to see that widows and orphans do not starve, and that they are provided with requisite means to live like respectable citizens.

Insurance Detrimental to Moral Growth

Not only that by helping to maintain and perpetuate the present capitalistic system insurance helps to defer and postpone the coming into existence of that social system in which many will prosper and thrive at the expense of the few, it also degrades the moral tone of the society. This question can be approached from two sides. Either all people would get themselves insured as the insurance agents wish or a few well-to-do persons only will, as is the case at present. In the latter case only a few would benefit by it and in the former case though economically all perhaps might be benefited a moral void would be created in human society. That moral pleasure which a person experiences when he helps a brother in need would become a thing of the past. Every one being economically independent mutual co-operation on which the whole human race is based and works and which is the only zest in human life would be found nowhere. Human society will become completely devoid of sympathy and fellow-feeling which are great moral qualities.

Arrests Intellectual Development

Not less devastating are the evil effects of this system on the intellect of a person. Man is generally prone to laziness.

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There are very few persons who like to earn their daily bread by the sweat of their brow. There is no doubt about it that life insurance secures the family of the dead insurant against fear of starvation but equally there is no doubt about it that when a person finds his future safe his struggle to improve his lot loses much of its seriousness and intensity. The mind of a person is never so active as when he is beset on all sides with dangers and starvation stares him in the face. All human advance and progress is the result of man's struggle for existence. When a person's future is safe, his mind becomes sluggish. This is why generally the heirs to great fortunes are indolent, suffer from mental lethargy and are of slow minds. It is from among the poor classes that humanity's greatest Teachers and Leaders have risen. In fact human life is a continuous struggle, the moment you cease to struggle, all interest and zest in life disappears. So insurance, if widely resorted to, will retard and arrest the mental progress of man and what a poor kind of life is that in which physical comforts are obtained and enjoyed at the cost of intellectual growth and moral advancement. This objection no doubt applies to the Islamic law of inheritance also. But the law prescribed by Islam is the most perfect and equitable of all known and conceivable laws of inheritance. Nothing is perfect in this imperfect world. The advantages of the Islamic law of inheritance outstrip its disadvantages and Islam has, moreover, sought to greatly neutralize these disadvantages and evils by the institution of *zakat* and by sternly forbidding the hoarding of wealth which is not possible in insurance.

The Islamic Ideal

But Islam's greatest and most serious objection to insurance is that it stands in the way of the realization by man of his socialistic ideal—a society based on Islamic system. Islam is not the name of believing in certain doctrines and observing a few specified practices. It is a complete system —a perfect code of moral, social, economic and political laws. All these laws are inseparably connected with one another and act and react upon each other. Islam seeks to bring

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this code into practice; and this system, this code of laws will not come into force and mankind will not realize the supreme necessity of submitting to and acting upon this system unless such weak and unavailing palliatives as insurance that have a transient and temporary soothing effect upon men are brushed aside from its way fully and completely. The short-lived soothing effect these palliatives produce tend to delay and defer the dawn of that economic millenium when there will, humanly speaking, disappear all inequality of opportunities to progress and advance, and peace, equality and fraternity will be the order of the day. In short, the system of life insurance tells very severely on the economic and social development of a nation, on the moral uplift and progress of individuals and delays and retards the coming into operation of the social system conceived and visualized by Islam.

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THE PASSING AWAY OF A GREAT MONARCH.

A Prophecy Recalled

On Monday night, 20th January, exactly at 11-55 P. M., passed away in complete peace that great monarch and perfect gentleman—King George V, whose reign was a period of striking change in almost every stratum of society and aspect of life, a monarch who had seen many dynasties much older than the House of Windsor and perhaps more firmly rooted, topple down into dust but to whose person and Throne the love and respect of a vast empire continued to be as strong,—even stronger—as ever. King George was not a great monarch in the sense that he led great armies to battle and won resounding victories—an idea which the world has long outgrown, but in the sense that all his life he loved peace and pursued it and that in 25 years of strain and stress, of great upheavals and changes 'he faced every crisis with courage and steadfastness that steadied many a wavering Minister and gave confidence to the nations.' King George was a great king and a great leader of men but it is not in these things that his greatness lies; it was as a man among men that he found his way to the hearts of his people. 'The profound esteem in which he was held was based upon the conviction of millions of simple people that he, and the whole Royal family, really cared intensely about the welfare of his subjects, and pursued it, year in and year out, by every means within his power.'

A reign full of upheavals

King George's reign, as we have said, was full of upheavals and crises, domestic as well as international. There have been times in his life that would have un-nerved a smaller man but King George always rose equal to the occasion. At least on two memorable occasions his statecraft was revealed to the public. In July 1914, the King took the

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initiative as the nation's leader and came forward to solve the Irish impasse by summoning a convention at which all the disputants were represented and then in 1931 when the Labour Government was overtaken by the worst economic slump ever known he urged the Prime Minister and the leaders of the Conservative and the Labour parties to unite in forming a National Government.

But it is not his achievements as a great leader of his people in the hour of their trial and travail in the War, pre-War and after-War time, nor the profound love in which he was held by his subjects as a simple, unassuming and unostentatious man who loved peace, his country and people, that will make the name of King George remain indelibly imprinted on the whole course of human history. Many great and good monarchs who were as deeply devoted to their subjects as King George was and whose share in making England what she is, was as great—if not greater—as that of King George, sat on the throne of England. They were loved and respected by the British people and perhaps are loved and respected even to-day. But the passage of time and the wasting effect of rolling years will inevitably dislodge them, sooner or later, from the memories of their people, only a few persons interested in history will keep a hazy remembrance of them.

The fortunate House of Windsor

But fortunate is the House of Windsor and fortunate are Queen Victoria, Kings Edward VII, George V and Edward VIII that they reigned over an Empire in which a Great Prophet of God - Ahmad—was born, lived and peacefully preached his message to the world To Queen Victoria Ahmad addressed a missionary epistle, the *Tohfa-i-Qaisriya* and in the reign of King Edward Ahmad died but without having suffered the disgrace and agony of being hung on the Cross, a treatment meted out to his prototype, Jesus Christ by the Roman Emperors. King George witnessed the death of Hazrat Maulvi Noor-ud-Din, First Successor of Ahmad

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and the accession to Khilafat of his illustrious son, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad as his Second Successor. It is God's unalterable decree that Islam shall now spread to the remotest corners of the globe through the followers of Ahmad and not in the very distant future all religions will give way before it. Islam will be the religion not only of one country but of all the countries, not of one nation or race but of all the races and nations of the world, of the black, red, yellow and white. And when during the course of future centuries the people of this world will remember with veneration and love and will bless the name of Ahmad and of his Successors, the names of Queen Victoria, King Edward VII, King George V and King Edward VIII, will also evoke affection and respect, as they would remember that under these good monarchs Ahmad, his Successors and followers had lived and preached their religion peacefully. But to King George's reign and name attaches a significance, all its own. In him God Almighty found the instrument for the fulfilment of a great prophecy of His Messenger. As long as and wherever Ahmad's name will be remembered – and Ahmad's name will be remembered with honour and respect till the end of time—his prophecies will be remembered and with them will be remembered with respect and love the name of King George V, because he became the instrument for the fulfilment of a great divine prophecy. That prophecy was fulfilled in this way.

Partition of Bengal

In 1905 Bengal was partitioned into two provinces—Bengal and Eastern Bengal. This partition relieved the overburdened administration of Bengal, and gave the Muhammadan population of Eastern Bengal advantages and opportunities of which they had perhaps hitherto not had their fair share. On the other hand, it was deeply resented by the Bengalis because by the new arrangement they found themselves in both the Provinces of Bengal and Eastern Bengal in a minority, being out-numbered in the one by Beharis and Doriyas, and in the other by the Muhammadans of Eastern Bengal and the inhabitants of Assam. They found

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and rightly that they could no longer exercise in either Province that influence to which they considered themselves entitled by reason of their numbers, wealth and culture.

The Bengalis are past masters in the art of propaganda and agitation. They moved heaven and earth to get the partition cancelled. An intensive boycott of British goods was launched and even British officials began to be murdered in broad day light. But all this agitation, boycott and murdering in cold blood of the British officials produced no effect on the concerned authorities and the partition was declared in the British Parliament to be a settled and unalterable fact.

Ahmad's Prophecy Regarding the Partition

The Government met the rising tide of terrorism and the boycott of British goods with repression; prosecution, confinement and even deportation had to be resorted to in some cases and amidst this tug of war between the forces of anarchy and disorder and those of law and order the partition of Bengal remained an established and settled fact and an immutable reality. Six years of intensive propaganda against the partition did not bring the Bengalis an inch nearer the realization of their object. They sulked, fretted and fumed but the impression was increasingly borne in upon them that the cancellation of the partition was a forlorn hope. But the Word of God had in the course of the agitation come down upon the Prophet Ahmad which was as follows :

پہلے بنگالہ کی نسبت جو کچھ حکم جاري کیا گیا تھا اب اُن کی دلجوئی ہوگی۔

i. e. "As to the order issued about Bengal, the Bengalis will be conciliated." This prophecy was given wide publicity.* The Bengalis had despaired of the realization of their hopes but the Word of God told the whole world that they would be conciliated. To fulfil this prophecy God brought the great monarch of his time, the ruler of one of the mightiest empires of all time,

*Vide *The Review of Religions* for February 1906 ; also the *Badr* and *Al-Hakam*, Qadian, and the *Indian Mirror*, Calcutt

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King George, from across the deep seas, to the country where the prophecy was made and where lived that great Prophet of God with whose blessed name the name of King George was to remain linked for ever ; and from his Imperial throne at Delhi, India's newly-chosen capital, he made the following announcement :

> "We are pleased to announce to Our people that on the advice of Our Ministers, tendered after consultation with Our Governor-General in Council, We have decided upon the transfer of the seat of the Government of India from Calcutta to the ancient capital of Delhi, and simultaneously and as a consequence of that transfer, the creation at as early a date as possible of the Governorship for the Presidency of Bengal, of a new Lieutenant-Governorship in Council, administering the areas of Behar, Chota Nagpur and Orissa, and of a Chief Commissionership of Assam, with such administrative changes and redistribution of boundaries as Our Governor-General in Council, with the approval of Our Secretary of State for India in Council, may, in due course, determine.
>
> "It is Our earnest desire that these changes may conduce to the better administration of India and the greater prosperity and happiness of Our beloved people."

The advice referred to in the Imperial Announcement was contained in the Despatch which the Government of India sent to the Secretary of State for India on 25th August, 1911, from which we take the following quotation :

> "On the other hand, the peculiar political situation which has arisen in Bengal since the partition makes it eminently desirable to withdraw the Government of India from its present provincial environment, while its removal from Bengal is an essential feature of the scheme we have in view *for allaying the ill-feeling aroused by the partition among the Bengali population.*
>
> "But as we hope presently to show, they should be reconciled to the change by other features of our scheme which are especially designed to give satisfaction to Bengali sentiment...
>
> "If the headquarters of the Government of India be transferred from Calcutta to Delhi, and if Delhi be thereby

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made the Imperial Capital, placing the City of Delhi and part of the surrounding country under the direct administration of the Government of India, the following scheme, which embraces three inter-dependent proposals, would appear to satisfy all these conditions :—

(*i*) To re-unite the five Bengali-speaking divisions, *viz.*, the Presidency, Burdwan, Dacca, Rajshahi and Chitagong divisions, forming them into a Presidency to be administrated by a Governor in Council.

(*ii*) To create a Lieutenant-Governorship in Council to consist of Behar, Chota Nagpur and Orissa, with a Legislative Council and a capital at Patna.

(*iii*) To restore the Chief Commissionership of Assam.

Thus the partition of Bengal was only modified and not cancelled and the Bengalis were conciliated, in complete harmony with the words of the prophecy ان کی دلجوئی ہوگی (they will be conciliated) and God chose King George as the instrument and means of the fulfilment of this prophecy. In this way King George's name has become inseparably linked with that of Ahmad and when in future ages the coming generations will remember and bless Ahmad they will simultaneously remember and bless King George V.

One word about our new King Edward VIII. He like his father occupies a prominent place in the annals of the Ahmadiyya Movement. Of all the long line of the Princes of Wales it was reserved for Prince Edward, heir to the mighty throne of the British Empire, that he should receive a Present contributed to by more than 25,000 Ahmadis, in the form of a booklet especially written on the occasion of his visit to India in 1921 by the Second Successor of Ahmad, the Promised Messiah. That noble, august and illustrious Prince with whom every Ahmadi is so intimately familiar has now ascended the throne of England and become our new King-Emperor. We are grieved that a great and good king has passed away and are glad that an equally good king has succeeded him. The king is dead, long live the king.

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NATION-BUILDING

By Malik Maula Bakhsh

Much has been said and done in these days about nation-building. Our leaders were at a time successful in working up public feeling to so high a pitch that the youth of the country came forward to carry out the national programme with a blind zeal. All fear of personal discomfort and danger was laid aside, the jail and even gallows had lost their traditional dread. The Congres was believed to be well-organized and fully equipped and at one time Swaraj was supposed to be within sight. A change however, came about later, and the Congress lost its grip on most of its adherents, the chief actor retired from the scene, the whole work became unhinged and practically came to a standstill.

Opinions differ as to whether this should be taken to be the failure of the Swaraj movement or only a change of front. Let it be as it is. This much seems certain that the desideratum is still far off. As my main object in this article is to explain, according to my light, what the Holy Quran has said on this subject I will not stop to consider the history of the Movement, the acts and deeds of its followers or their results. They are already before the public.

The Holy Quran deals with the subject at several places, but at present I shall try to explain what it says in Ch. III verses 101 to 108, which run as follows :—

1. O you who believe in God;

2. Be afraid of transgressing against God's prohibitions and your fear of transgression should be consistent with the dignity and respect due to God;

3. And beware that death does not overtake you except when you are a Muslim, in a state of working in complete obedience to God;

4. And hold fast by the rope of Allah;

5. Be not disunited;

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6. Remember the favour of Allah on you. You were enemies, then He united your hearts, so by His favour you became brethren. You were on the brink of a pit of fire, then He saved you from it, thus Allah makes clear His communications to you so that you may follow the right path;

7. And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong;

8. And those it is that shall be successful;

9. And be not like those who became divided and disagreed after clear proofs had come to them, and those it is that shall have a grievous chastisement;

Just as a lecturer in commencing his address with the words "Ladies and Gentlemen" means that he is addressing good men and good women, so the Holy Quran commences its National Call with the words "O you who believe" and thus makes a belief in God a condition precedent for all the entrants and discards the rest as unqualified.

It might be contended why belief in God should be insisted on in such matters? True! We can apparently lay down other conditions as well but the importance of enlisting only men with as high a sense of responsibility as possible cannot be denied.

Now consider a man joining the national ranks because he thinks at the time, that it is right to do so and another, a believer in God, because he thinks that he does so in obedience to His command. The first is surely liable to withdraw any moment he begins to think otherwise and to desert the ranks without caring for the consequences of his act to his co-workers but in the case of the other who considers he is responsible to the Omnipotent God, the possibility to desert the ranks is very small. Clearly then an orgainzation composed of the latter class stuff is more reliable than the former for its solidity and continuity.

Having thus provided a test for the examination of each individual the Holy Quran proceeds further to strengthen the units of which the nation is to be composed and says to the individual اتقوا الله حق تقاته "Be afraid of transgressing against

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God's prohibitions and your fear should be consistent with the dignity of God and the respect due to Him."

This degree of fear is achieved by the true realization of one's position relative to Almighty God. Once this is done the individual can never transgress against His will and so the Holy Quran says that he should not do so as long as he lives— ولاتموتن الا وانتم مسلمون "and death shall not overtake you unless you are at work in a state of complete submission to the Will of God." This completes the reformation of the individual.

With these reformed units the Holy Quran proceeds with the work of nation-building and says واعتصموا بحبل الله جميعا "and you all hold fast the rope of Allah." This means that not individually but as a whole community you should now stick tenaciously to observing the laws of nationalism and co-operation which God Almighty has laid down for the benefit of the society and thus keep up an unbreakable unity. The society thus formed is not left alone but is warned against rupture and disunion in the words ولاتفرقوا "Be not disunited."

It is all very well to advise a community to keep united and to warn its members against the evils of disunion but the best method of securing this object and urging the community to further united action is to show them the disabilities and disadvantages that they had suffered from while disunited and the advantages they had secured when they had even partially acted upon the programme of unity set before them. The Holy Quran therefore goes on to say "and remember the favour of Allah on you. You were enemies, then He united your hearts, so by His favour you became brethren and you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear His communications to you so that you may follow the right path." Mark how beautifully the Holy Quran depicts the disadvantages of disunity from which the Arabs suffered. In the absence of a common programme each one had his own way of thinking and in his zeal to establish the superiority of his views he would often try to compel others to see eye to eye with him. This led to strife which in turn led to the formation of opposing factions

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and culminated in an internecine war which had almost brought about the total annihilation of the whole nation. Such a deplorable state of the community is very aptly described by the Holy Quran as of a nation about to fall in a pit of burning fire (civil war) ready to consume the nation. This was the state of society in Arabia, where the gospel of unity was first preached by the Holy Quran. The Muslim community acted upon the Quranic precepts and was saved from destruction. This equally applies to any other community living under similar conditions.

Having explained matters so far the Holy Quran says :

كذالك يبين الله آياته لعلكم تهتدون

"This is the way in which God explains His communications to you so that you may achieve success." In other words the Holy Quran says that this line of argument has been adopted to convince you of the advantages of unity leading to success. These instructions if followed are bound to lead to the formation of a community which is compact, invincible and a living force. We know from daily experience that no living organism can hold on, unless it is provided not only with the means of combating militating influences but also with means of being fed from without to replenish the spent up tissues and natural decay and to help the healthy growth of its body. This is equally true of a society or a community. Like a living being a society too should try to provide such means. The Holy Quran says : "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong and these it is that shall be successful."

Herein the Holy Quran has enjoined the Muslim community to maintain a force of public preachers, who should be out constantly preaching and converting people to the acceptance of the programme of prohibitions and injunctions laid down by it. This is over and above the injunction given to each believer to generally propagate Islam by telling people to do what is good and avoid what is evil as it says :

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"You are the best of nations raised up for (the benefit of) men. You enjoin what is right and forbid the wrong and believe in Allah" (Ch. III 109). It has thus provided ample means for the growth of the society.

This law of the growth of nations and individuals has been very beautifully depicted by the poet Arif in the following couplets :

یہ اکبر سے پوچھا خداوند عالم قناعت فتوحات سے کب کروگے
کہا ٹھہرنے کی نہیں جا یہ دنیا جو بڑھنے سے ٹھہرے تو آگے پھروگے
مگر قول عارف ہے اس سے بھی بڑھکر نہ مانا گر اُس کو مصیبت بھروگے
کہ دنیا میں اب دور بائسکل ہے جو اک لحظہ ٹھہرے تو فوراً گروگے

Somebody asked Akbar (the great Moghal Emperor of India), O Empror of the world, when will you feel contented and stop further conquest. Akbar replied "This world is no place for stopping (one should constantly go on and on) because once you stop, you have to retrace your steps." The poet adds, "But what Arif (the poet) has to say is something wiser than what Akbar said. 'Unless you listen to him you will have to suffer. Consider that you are in this world on a bicycle in motion. The moment you stop you fall.'"

Having addressed the Muslim community so far, once more the Holy Quran warns them against disunity and appeals to them to read the history of those people who fell even after arriving at such a high stage. It says :

"And be not like those who became divided and disagreed after clear proofs (about national strength, success and honour gained by unity) had come to them, and these it is that shall have a grievous chastisement." Further on the Holy Quran lays before the nations two possible alternatives to choose from :—

"Then a day shall come when some faces shall turn white (*i. e.* be expressive of joy over their success) and some shall turn black (*i. e.* be expressive of sorrow over their failure). Then as to those whose faces turn black (it will be said) did you disbelieve after believing, (gave up true principles

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after adopting them) taste therefore the chastisement because you disbelieved. And as to those whose faces turn white, they shall be in Allah's mercy, in it they shall abide (*i. e.* in happy individual and national life due to acting upon true principles). These are the communications of Allah which we recite to you with truth and Allah does not desire to do injustice to the worlds." (This is surely no injustice of God if any nation suffers for not acting upon the principles of success, which have been explained above).

The address concludes with the words :—
"and whatever is in the heavens or the earth is Allah's and to Allah all things turn."

This clearly means that every kind of success, even the achievement of the greatest kingdom on earth or of the highest heavenly gift, depends upon abiding by the laws which Allah has made, Who is the Lord and Owner of all things and Who is the final point to which they shall turn."

O Allah lead us to the path of success! Amen!

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THE NEW WORLD OF ISLAM

By Dr. L. Stoddard

The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long-established religions, remoulding the souls of races, and building up a whole new world—the world of Islam.

The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle, and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa.

This amazing success was due to a number of contributing factors, chief among them being the character of the Arab race, the nature of Mohammad's teaching, and the general state of the contemporary Eastern world. Undistinguished though the Arabs had hitherto been, they were a people of remarkable potentialities, which were at that moment patently seeking self-realization. For several generations before Mohammad, Arabia had been astir with exuberant vitality. The Arabs had outgrown their ancestral paganism and were instinctively yearning for better things. Athwart this seething ferment of mind and spirit Islam rang like a trumpet-call. Mohammad, an Arab of the Arabs, was the very incarnation of the soul of his race. Preaching

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a simple, austere monotheism, free from priestcraft or elaborate doctrinal trappings, he tapped the well-springs of religious zeal always present in the Semitic heart. Forgetting the chronic rivalries and blood-feuds which had consumed their energies in internecine strife, and welded into a glowing unity by the fire of their new-found faith, the Arabs poured forth from their desert to conquer the earth for Allah, the One True God.

Thus Islam, like the resistless breath of the sirocco, the desert wind, swept out of Arabia and encountered a spiritual vacuum. Those neighbouring Byzantine and Persian Empires, so imposing to the casual eye, were mere dried husks, devoid of real vitality. Their religions were a mockery and a sham. Persia's ancestral cult of Zoroaster had degenerated into "Magism"—a pompous priestcraft, tyrannical and persecuting, hated and secretly despised. As for Eastern Christianity, bedizened with the gewgaws of paganism and bedevilled by the maddening theological speculations of the decadent Greek mind, it had become a repellent caricature of the teachings of Christ. Both Magism and Byzantine Christendom were riven by great heresies which engendered savage persecutions and furious hates. Furthermore, both the Byzantine and Persian Empires were harsh despotisms which crushed their subjects to the dust and killed out all love of country or loyalty to the state. Lastly, the two empires had just fought a terrible war from which they had emerged mutually bled white and utterly exhausted.

Such was the world compelled to face the lava-flood of Islam. The result was inevitable. Once the disciplined strength of the East Roman legions and the Persian cuirassiers had broken before the fiery onslaught of the fanatic sons of the desert, it was all over. There was no patriotic resistance. The down-trodden populations passively accepted new masters, while the numerous heretics actually welcomed the overthrow of persecuting co-religionists whom they hated far worse than their alien conquerors. In a short time most of the subject peoples accepted the new faith, so refreshingly simple, compared with their own degenerate cults. The Arabs, in their turn, knew how to consolidate their rule. They were no bloodthirsty

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savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciative of the cultural gifts which older civilizations had to bestow. Intermarrying freely and possessing a common belief, conquerors and conquerred rapidly fused, and from this fusion arose a new civilization—the Saracenic civilization, in which the ancient cultures of Greece, Rome, and Persia were revitalized by Arab vigour and synthesized by the Arab genius and the Islamic spirit. For the first three centuries of its existence (circ. A D. 650-1000) the realm of Islam was the most civilized and progressive portion of the world. Studded with splendid cities, gracious mosques, and quiet universities where the wisdom of the ancient world was perused and appreciated, the Moslem East offered a striking contrast to the Christian West, then sunk in the night of the Dark Ages.

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THE STORY OF THE RESURRECTION

I

By Mr. Abdur Rahman Chaudhri

The Resurrection, original sin and Jesus' death on the Cross which according to Christians took away that sin, are the three dogmas upon which the whole fabric of Christianity rests. Yet among these the Resurrection of Jesus is finally considered as the corner-stone of the Christian faith, for St. Paul made it a test of the truth of that faith. "If Christ" says he "hath not been raised, then is our preaching vain, your faith also is vain." The Church follows Paul and says, "No resurrection no Christianity." Bearing in mind the importance attached to the Resurrection of Jesus, let us make an inquiry into the truth of this fundamental article of the Christian faith. But before we begin considering this question it would be better to refer to Jesus' manner of death, so that we may ascertain, if possible, whether he was really dead, when taken down from the Cross.

John informs us that at about the sixth hour on Friday or about twelve o'clock according to our computation, Jesus was on his trial in the court of Pilate, from which place he had to carry his Cross to Golgotha one mile away on the Western side of the town, where he was to be executed. It would have taken at least one hour to travel in a procession from Praetorium to the place of crucifixion upon the mount together with the ceremony of fixing the apparatus and nailing him to the Cross; so that it must have been one o'clock before he was hung up. The Jewish Sabbath usually commenced at six o'clock. The Jews were therefore naturally anxious to take the bodies down, to break their legs and to clear all away before the preparation for the Sabbath began. It might also have taken at least one hour more to perform all this after which it appears there was time enough for Joseph] to go to Pilate, and wait

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until the centurion came to corroborate his report about the death of Jesus and of the other two thieves : and if he had not to go and purchase necessary things he had to lug an hundred-weight of spices to the mount : which, with the spicing of his body and laying it in the tomb, must have occupied another hour. All these things were to be accomplished before the Sabbath commenced, *i.e.*, before six o' clock. Deducting all this time we get but three hours as the time for which Jesus remained suspended on the Cross.

Crucifixion is a lingering kind of death which was purposely invented to prolong the sufferings of the criminals. There had been cases on record where the culprit remained alive for several days after having been hung on the Cross. That is why Dr. Darmond Robinson in his journal "the Dawn" dated 16th May, 1927, has emphatically remarked that the least time that any culprit took in giving up his ghost on the Cross in those days was 24 hours. We have ourselves known many instances where men have survived after suffering much more physical anguish and mental agony than Jesus did and for a greater length of time. This has been authoritatively reported that fifteen days after the recent Quetta earthquake a man was recovered alive from under the *debris* while Jesus endured his suffering for three hours only. Besides, the thieves who were crucified with him, were not dead in this short time and they were likewise taken down alive and their legs were broken. Considering all this, we have no reason to believe that Jesus who was a strong healthy young man of 33 was actually dead when he was taken down from the Cross. It is impossible moreover that such a short time as three hours should have starved a hale and hearty young man to death, especially when we know that at another time he fasted for forty days together. It is very probable that he had only swooned when he was taken down and had not actually died.

With regard to the story that a soldier pierced his side it seems untrue, because the soldiers dared not attempt such a wanton thing on the body of Jesus without the permission

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of the centurion who being the friend of Jesus could certainly not have given such an order. Neither dared he give that order even if so inclined, for if Jesus had been pronounced not dead, like the two thieves, the soldier ought to have acted agreeably to the law, which was to break his legs; and he could use no other means than those prescribed by the law. Even if we admit that Jesus' side had been pierced by the spear of the soldier, it is absurd to guess that his case had become hopeless, for the body of many a man has been pierced and yet they recovered afterwards.

Further we observe that as soon as Jesus was taken down, he was immediately placed in the hands of his friends, who apparently took effective precautions that no stranger should approach his body. Moreover, nobody felt his pulse or endeavoured by any other means to ascertain whether he was actually dead; though we read that the report of death in such a short time, was a matter of astonishment to Pilate (Mark xv. 44). The body then was wrapped by Jesus' friend, Joseph, in linen, lest signs of life should be discerned and he be betrayed and he was taken and placed in a specially prepared sepulchre in a garden nearby so as to give out that he was dead. It is written that after such a disposal of the body a great stone was rolled to the door of the sepulchre and his friends departed. Now this fact of the rolling of the stone is worth marking. Is it not possible that after dark, when the mob had dispersed and when all things had become quiet he might have been safely spirited away, and then with proper care and attention he might have recovered ?

(To be continued)

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THE FOLLOWERS OF THE AGA KHAN

Few among those to whom the Aga Khan is so well known as a great political leader of the Indian Moslems fully realize that he is also the spiritual leader or "Imam" of an important religious sect – the Nizari Ismaili Shia—which comprises within its fold besides the Khojas of Western India big communities in Persia, Central Asia, Syria and North Africa.

The Nizari sect is one of the two main branches of Ismaili Shia; the other branch is represented in this country by the Borahs of Bombay. The Shia is that section of the Moslems which pays particular veneration to the Prophet's son-in-law Ali and the Imams of his family.

The Shias are not agreed as to the number and identity of these Imams. The majority recognizes a succession of 12 Imams commencing from Ali and ending with Muhammad-al-Mahdi, who is believed to be living in concealment and whose return is expected before the end of the world. The Ismailis broke away from the main body of the Shia over the succession to the sixth Imam Jafar Sadiq (deceased A. D. 765). They upheld the *Imamate* of Jafar's eldest son, Ismail (who, according to one version of the story had predeceased his father), against that of the younger son, Musa Kazim, who is generally regarded as the seventh Imam.

Quick Growth.

Thanks to the devotion of its missionaries the Ismaili sect grew so powerful that it conceived the ambitious project of establishing the spiritual and temporal sovereignty of the house of Ismail throughout the Moslem world. One of the leaders of the sect, Obaidullah al-Mahdi, who claimed to be the legitimate successor of Ismail actually succeeded in laying the foundations of an empire—the so-called Fatimid Empire of Egypt

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—which lasted for nearly 250 years and, at the height of its power, included all Moslem lands between the Atlantic Ocean and the river Tigris. Another Ismaili leader, Hasan bin Sabbah installed himself in the highlands of Mazendran and having taken possession of a fortress, which on account of its impregnable situation was called Alamut or the eagle's nest, gradually extended his power to all the northern tracts of Persia. This Hasan has a sinister reputation in history because he treated murder as a political weapon and organized a band of followers called *fidais* to remove all obnoxious persons from his path. During the third Crusade the daggers of the *fidais* spread terror in both the Christian and Moslem ranks, and their sanguinary exploits, known to Europe through the Crusaders' chronicles, added a new word "Assassin" to the vocabulary of European languages. The word is a corrupt form of the Arabic *Hashishin* which means eaters of *hashish*.

For some time Hasan was content to acknowledge the spiritual suzerainty of the Fatimids of Egypt, but when after the death of the eighth Fatimi Caliph 'al-Mustansir in A. D. 1094 the Ismailis of Egypt set aside his elder son, Nizar in favour of the younger son, Mustali. Hasan declared himself to be a partisan of Nizar and thus originated the Nizari sect with its centre at Alamut. The Aga Khan's ancestors lived and ruled in Alamut for nearly 200 years by virtue of their claim to descent from Nizar, and from this place they sent their missionaries to neighbouring lands. Some of these missionaries came to India and converted numerous Hindus of the trading classes.

About the middle of the thirteenth century the Mongols swept across the Moslem world and the sectarians of Alamut suffered quite as much at their hands as the orthodox Caliphate of Baghdad. In A. D. 1256 the Mongol leader Hulagu Khan captured, partly by treachery and partly by force, all the fortresses held by the Ismailis in Persia, massacred many members of the sect and cruelly put to death their Imam Rukn-ud-Din Khurshah, the last Ismaili ruler of Alamut. The fate of Rukn-ud-Din's posterity after this calamity is not known with

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certainty, but it is believed that they lived for some time at Qazwin and subsequently migrated south to Qum. There are also good grounds for the presumption that there was a regular succession of Imams in the family and that they continued to maintain for five centuries an effective though secret connexion with the Nizari communities scattered in different parts of the world.

The family emerged from this prolonged obscurity about the end of the eighteenth century. Macdonell Kinneir, who wrote a topographical history of the Persian highlands in or about the year 1813, notes that the remnants of Ismailis in Persia recognized as their chief an Imam who lived "near Keht (Kekht ?) and whose descent they deduced from Ismail" and that "the Ismailis were dispersed as far as India and went on pilgrimage from the banks of the Ganges or Indus to obtain his benediction."

Refuge in India.

This Imam was Shah Khalilullah, great-grandfather of H. H. the Aga Khan. Shah Khalilullah lost his life at Yazd in a popular rising which appears to have been instigated by the provincial Governor. The Shah of Persia deposed the Governor and as a conciliatory measure gave a Qajar Princess in marriage to the deceased Imam's son and successor Muhammad Hasan Shah. The latter was the first head of the family to bear the surname of Aga Khan. The name has no religious significance and was probably in its origin only a sort of pet name by which Muhammad Hasan Shah was known at the Persian Court.

The hostile intrigues of the Shah's favourites drove Muhammad Hasan Shah into the position of a rebel against the Persian Government and he was compelled to seek a safer retreat for himself and his family in India.

For a just appreciation of the Aga Khan's pre-eminence as religious leader, it is not enough to set his *Imamate* in its proper historical perspective by a brief review (such as we

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have attempted in the preceding paragraph) of the romantic role played by his ancestors in the sectarian development of Islam. We should also know the implications of the concept of *Imamate* in Shia dogmatics. "The word Imam" says the famous Shia theologian Majlisi, "means a leader and when used in a technical sense its reference is to a person who has come from God to be the Caliph or *naib* (representative) of His Highness the Possessor of the Apostleship (*i.e.*, Muhammad). Some authorities have said that an Imam is a person appointed by God to be a ruler in matters of religion and of State, much like a Prophet; only a Prophet speaks from God without the mediation of any man, whereas an Imam speaks by the mediation of the Prophet."

Unlike the Sunni Caliph, who is only guardian of the law (shariat) and defender of Islam the Shia Imam becomes its pontiff and infallible teacher. He is not only the Prophet's temporal successor but also the interpreter of the revelation. To the possession of infallibility the Imam adds the divine gift of sinlessness (*isma*). These ideas of the dignity of Imam which prevail generally among the Shias might have been considered sufficiently sweeping, but they were magnified still further by the Ismailis. They came to regard their Imam as a divine Emanation and as an embodiment in human form of the Universal Soul. Such is the exalted place which the Aga Khan occupies in the mind and imagination of his sectarian followers.—*The Statesman.*

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WHAT THE IMAM SAYS

We give below some salient points of Hazrat Amir-ul-Momineen's Friday sermons culled from our contemporary, the *Sunrise*. —ED.

"Do not think that the 'New Scheme' is a product of my own imagination. Every word of it is supported by the Quran, and every item of it can be proved to have its basis in the sayings of the Holy Prophet (may peace and the blessings of God be upon him). It is not I who says these things but it is God who says them. Even if I die, the same things will be repeated to you by some one else, under His command, and again, if he too dies, by another, until God's Will prevails", said Amir-ul-Momineen Hazrat Khalifatulmasih in his Friday Sermon delivered at Qadian on December 13, 1935, when he elaborated further the demands made by him last year in connection with the "New Scheme."

Citing the authority of the Holy Quran Hazrat Khalifatulmasih exhorted the Community to go forth into the world and assist Islam in the manner in which it required assistance at the present time, for every little effort, and every little sacrifice in the cause of the propagation of his Faith by a Muslim was a *Jehad* in this age. *Jehad* did not necessarily consist in the use of the sword. The Promised Messiah (on whom be peace), had said that no one should follow him who had not the fortitude to bear the hardships and sufferings of the difficult journey the path of which was strewn with thorns.

Hazrat Khalifatulmasih again exhorted the Community to do away with sloth and indolence and to wake up to the gravity of the situation. No item of the "New Scheme" was useless; all aimed at a particular object the utility of which only future would disclose. He asked the Community to share in all of them to the extent of their individual means, not hypocritically but sincerely like a true believer. Ahmadiyyat was only another name for Islam. Islam was born under the shadow of swords. The progress of Ahmadiyyat would be brought about only by the self-sacrifice which Ahmadis would render by laying down their own lives. The day was at hand when they would be asked to go forth

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from their homes ; they would be required to present to the Movement all their properties, to suffer deprivation of food and to undergo all sorts of hardships. They should prepare themselves now for such eventualities. The " New Scheme " was only a course of training in preparation for the fateful times ahead.

The followers of the Promised Messiah (on whom be peace) must at least render the same sacrifices as were rendered by the followers of the Nazarene Messiah (on whom be peace). The Founder of the Ahmadiyya movement having also been the *buruz* of the Holy Prophet (may peace and the blessings of God be upon him), the Ahmadiyya community's sacrifices should also correspond to those of the Companions of the Holy Prophet. The Amir-ul-Momineen exhorted the Community to give proofs of enthusiastic love which would remove all obstacles from their way. As long as they hesitated, they must be made to pass through greater and greater trials, just as an obstinate horse was broken by making him run hard for a long distance. If Ahmadis prepared themselves of their own accord for all the sacrifices required of them, they would soon find themselves in the loving arms of God, one loving glance from Whom was better than all the world !

In his Friday Sermon delivered at Qadian on December 20, 1935, Amir-ul-Momineen Hazrat Khalifatulmasih dealt with the three items of the " New Scheme " namely, the demand for more lay preachers, the removal of unemployment and the new Boarding House, to which he invited parents to send their children in large numbers. He said :

" While making this triple announcement I wish to make it clear that nothing can be achieved by empty talk ; only the actual execution of your designs will achieve the object of your desires. I remember I said in two of my sermons recently that even if I was deserted by all of you, Almighty God would send His succour from out of the Unseen to fulfil the Word He revealed to the Promised Messiah, and an outline of the manner of realisation of which has been made known to me. Whatever I said was not meant to pain any one, as some devoted and sincere Ahmadis have written to me to say that the words were too much for them. In a case like this, far from taking it as an insult to their sincerity and love and zeal for Ahmadiyyat, they should have said the same thing about themselves, namely, that they would individually realise in fact the Word of God by spreading Ahmadiyyat throughout the world, even if all others forsook the cause. All of you should vie

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with one another in a matter like this, where the attainment of nearness to God is the thing at issue. If you have the feeling in you that you alone are responsible for propagating Ahmadiyyat throughout the world, nothing more is required. You would then have no need for long sermons to make you realise your responsibilities, for you would then be God's own representatives who would be banishing the darkness of sin and unbelief from the world.

"As long as there is not wrought a change in your mental outlook that you are the representatives of Almighty God, who are commissioned to achieve the object by yourselves without any extraneous urge, as long as you do not go forward, like a steam engine, by the fire of your own enthusiasm, as long as you require an outside pull as a carriage requires a horse, so long will you not meet the desire of your heart. If the president or the secretary of your local Jama'at is oblivious of his responsibilities, do not wait for him to move. Realise your own responsibilities in the matter and act accordingly."

In his Friday Sermon on January 3, 1936, at Qadian, Amir-ul-Momineen Hazrat Khalifatulmasih said that the issue between the Ahmadiyya community and the Government was still a live one. The integrity and honesty of the Movement had been assailed, and allegations imputing moral turpitude to a religious community had been preferred by certain officials, for which no amends had been made. Under these circumstances no reconciliation was possible with the Punjab Government. The differences with the Ahrars, he said, were the same as ever, and all lawful means should be employed to crush their organisation.

He made a plea for the winning of Tabi'is, persons who have seen the companions of the Promised Messiah (on whom be peace) in all parts of the world, and for strengthening, by Tabligh, Qadian and its surrounding territory, which is the centre for the propagation of Ahmadiyyat, the true Islam.

In the course of his Sermon after the prayer of the festival of 'Id-ul-Fitr on December 28, 1935, at Qadian, Amir-ul-Momineen Hazrat Khalifatulmasih, before a large concourse of the local and outside Jama'ats, said, that love should be the basis of man's relationship with God. Stressing the need of cultivating the love of God as a means of ascending the higher spiritual heights, he made a present of love of God on the auspicious day of the 'Id, to the Ahmadiyya community, which he asked them to cherish and store in their hearts.

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"On this auspicious day, the day of the 'Id, when friend makes present to friend, and relatives exchange mutual gifts, I wish to present you with this present, that our "God is perfect love." No love can compare with His love, whether it be the love of parents, the love between husband and wife, between teacher and pupil, the love of children for their parents, of friends, officers or subordinates, of the elders, or of the young ones. God's love is like the sun before which all other loves pale like the flash of the firefly. Receive then this love, and store it in your hearts, as there is nothing in the world which is more valuable than it. He who has it has all, and he who is devoid of it is deprived of all the things of this world. Men value the smallest things of this world a great deal. I fail to understand why man does not value so rare a gift from God, and why should the observance of the *Shariat* be dictated by the dread of punishment? Why should there be any thought of punishment at all when we know that God sent His commands not that we might break them and thereby incur punishment but that we might take them as our guide? They have been sent so as to produce such a measure of piety in us as might enable us to see our God, to feel the warmth of His love, to touch His kind hand, and to brighten our bosoms with the Divine light.

"Be sure then, O friends! that your God is a loving God. He has a much greater desire to bring you close to Him than you have a similar desire for your own children; He feels your being away from Him much more than you do at your own children being away from you. Do not think that it is difficult for you to meet God. Your fears would have been justified, had the desire to meet Him been only on your side. The fact is quite the reverse; it is God who is desiring to meet you. You are not looking for him, on the other hand He is looking about for you. And is it possible that God's search should go fruitless?"

In his Friday Sermon on January 10, 1936, at Qadian, Amir-ul-Momineen Hazrat Khalifatulmasih dealt with three more items of the "New Scheme." He explained the necessity of spreading the Movement in foreign countries, and said, that for a Muslim, barriers of race or clime or geographical boundaries had no existence. Young men should spread in different corners of the world, and while earning a livelihood for themselves should at the same time be of service to the Movement.

As a measure of strengthening the Centre, he made an appeal

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to the Community to build more residential houses at Qadian, which, he said, would also contribute to the economic development of the town.

The Amir-ul-Momineen called for more volunteers from among the pensioners or retired men of the Community to work on the scheme for the relief of unemployment.

He emphasised that grave dangers were ahead, and unless the Community wakened up to its responsibilities, serious results would follow.

" Do not think that the apparent lull at the present time has cleared the atmosphere. There are, on the other hand, signs that greater tribulations are ahead. Your work is not over. The trials you have had so far were only meant to wake you up. If you sleep again, the next onslaught will be more severe. God wishes to see the Community spread throughout the world. If you do not expand, but go to sleep again, He will pull you up with greater and greater force every time. Go out into the world then ; go to the East, go to the West, to the North and to the South, to Europe, to America, to Africa, to the Islands, to China, to Japan and to all corners of the world, till no country of the world is without you. Spread yourselves as the Companions of the Holy Prophet (may peace and the blessings of God be upon him) and the Muslims of earlier generations spread. Make a new geopraphy of the world, as they had made in their own time. Wherever you go, win honour for yourself, and for the Movement, and as you advance yourself in the world contribute also to the progress of the Movement. Learn new crafts, industries and professions in foreign lands and improve the lot of your own country. A believer, moreover, possesses a sharper intelligence which stands him in good stead. It should be the duty of our Missionaries wherever they go to encourage young men to go out into the world and not to while away their time at home."

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NOTES & COMMENTS.

Celluloid Crimes

'An American criminologist, Mr. Henry Forman, recently expressed the view that the cinema had become a school of crime, and quoted some disturbing figures of the enthusiasm with which law-breaking is portrayed by Hollywood In 115 pictures examined in the order in which they were shown at a Middle West cinema, 406 crimes were committed, and 43 more attempted, an average of nearly four crimes a picture. These celluloid crimes included 54 murders, 71 homocides, 59 assaults, 36 hold-ups and 21 kidnappings. According to Mr. Forman, adventurous youths could glean no fewer than 31 different techniques of nefarious activities from these films, such as how to cut bungalow alarm wires in advance, break windows noicelessly, use a gun in a robbery, smash and grab, force a door or window with a jimmy, and use gloves to avoid leaving finger-prints. The criminal is frequently made an attractive, if misguided, personality, living a life, that may be short, but is certainly gay.'

It is in view of this devastating effect on the moral growth of the younger generation that the leaders of religious and social thought are increasingly raising their voice of protest against the objectionable character of most of the pictures that are shown on the screen. The Head of the Ahmadiyya Community, Qadian, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad has strictly forbidden his followers not to go to cinema, for the time being, for at least three years and thus has set a noble example for the leaders of religious thought in India to follow.

Protest against Missionary Work

While admitting that honest and humble Missionary work is possible, the fifth session of the All-India Council of the

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Federation of International Fellowships, strongly condemned the efforts of Missionaries of all proselytising religions to add only to the number of their own religions and to attract people by offering temporal facilities and conveniences. The Council met at Wardha at the invitation of Mr. Gandhi and was entertained throughout its session by Seth Jamnalal Bajaj, a well-known Congression and a devoted satellite of Mr. Gandhi.

It is difficult to condemn too strongly the efforts of the Missionaries of any religion to attract people by offering temporal facilities and conveniences. But it is not only against proselytization based on offering material gains to the new converts that the Council of the so-called Federation of International Fellowships under the guidance of Mr. Gandhi has really raised its voice. Mr. Gandhi has found to his sorrow that the religion in which he is born and to which he is never tired of broadcasting his undying attachment is dying and decadent and sooner or later is bound to succumb to Islam or possibly to Christianity. He seeks to completely arrest or at least to retard this gradual but inevitable submerging of Hinduism into another more vigorous religion. But he has no moral right to ask the followers of any religion to obstain from preaching what they consider to be the truth, especially the Muslims whose most sacred duty it is to preach that last divine message which was given to mankind through humanity's greatest Teacher—Muhammad—and which alone can steer clear its bark through all economic, social and moral shoals and rocks to the haven of safety. Mr. Gandhi will only succeed, by his injudicious efforts in this connection, to widen the gulf that already exists between Hindus and Muslims. The Muslims have no desire for a Swaraj in which they will be deprived of the right to preach and spread their religion.

Islam in Japan.

Mr. V. B. Metta writes as follows in the January issue of the *Indian Review* about the interest that Japan is now taking

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in Islam :—

> " One of the things that struck me when I was in Japan at the beginning of this year was the great interest that the Japanese are taking in Muhammadanism and building mosques in different parts of their Island Empire. In pre-War days when I was there, I came across hardly any Japanese Moslems, but this time I met quite a good number of them. A fine Moslem seminary has been established in Tokyo under the guidance of the Imam Khurbangali, who enjoys the confidence of both the Moslem and non-Moslem Japanese officials. From this seminary, Islamic literature is circulated all over the country.
>
> In pre-War days, it was difficult to come across any Japanese who knew Arabic, Persian and Turkish, and there were hardly any chairs for those Islamic languages in the Japanese universities. But now you meet quite a good number of Japanese who are familiar with these languages, and chairs for them have been founded in a great many Japanese universities."

Modern Civilization.

In its latest issue the *Message of the East* thus condemns modern civilization :—

> The machine is the most typical product of our age. It is its very embodiment and supreme symbol. In past ages they used to talk of God coming in a machine. In the modern, God has disappeared leaving only the machine in our midst. But what a wonderful thing it is that all modern progress has issued out of it. All our comforts are due to it. But alas ! also our ills. The discovery of this marvellous instrument has been the veritable opening of a Pandora's Box. We have been caught up in it and find no escape even if we would .....We are sinking under its weight, but we have been so caught up in its wheels that we cannot escape despite our desperate desire and struggles.

World at the Cross-roads

In a broadcast address from Lambeth Palace the Archbishop of Canterbury reminded the Christians of their duty at this time of crisis in world affairs. He said :—

> " We cannot believe that we drift along, mere creatures of chance or circumstance. Among the deepest instincts of

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> our humanity stands the conviction that before, within, beyond this ceaseless flow of human life and history there is One Who ever abides, to Whom the mysteries of man's whence and whither are open and "the darkness and the light are both alike." Would it not be natural to expect that from Him should come to men and nations in the perplexity of their journey some sure word to tell them the way. If some such word has ever been spoken, then to follow its guidance will give to them the assurance that they are on the right road."

Well said! It is quite natural to expect that from God should come to men and nations in the perplexity of their journey some sure word to tell them the way. Such guidance has been vouchsafed to mankind in all ages and in our time too; through Moses, Jesus, Zoroaster, Buddha, etc., in ancient times, through Ahmad now. The voice of God that gave solace and satisfaction to the distracted wayfarer in the perplexity of his journey in former times has not become silent now. God still speaks to His Elect as he spoke in ages gone by. He expressed His Will through Prophet Ahmad of Qadian in our time who attained to this high spiritual stage of communion with the Divine Being by following the footsteps of his Great Master—Muhammad.

Dr. Mohd. Iqbal repeats his attack on the Ahmadiyya Community :—

After pouring out so much venom against the Ahmadiyya community Dr. Sir Muhammad Iqbal's rage has remained unappeased. He has reverted to his attack on the Ahmadiyya community in a booklet 'Islam and Ahmadism' which has appeared only this week. We hope to answer the objections raised in it in the next issue of the *Review of Religions.*

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ALLAH'S MESSENGERS

By Mr. Hewson-Cowen

Great Ruler of the Universe !
When men forget Thy love and curse
The faithful ones who offer prayer,
Thus sendest Thy chosen Messenger.
He speaks the words of warning Love,
Shows signs Thou givest from above,
That they who listen call The Great,
Accepting Islam as their Faith.
Thou send'st the prophets and the law
That men, of Thee might walk in awe,
Thy presence feel in every word
By which the prophet's soul is stirred.
Thy Covenant with Abraham
In Mecca sealed, now Qadian
Hath sent the echo round the earth :
The promised one has come to birth.
Lo, like the bright and morning star
That shone to guide men from afar
In Bethlehem, Ahmad, he came
God's greater message to proclaim.
His wondrous voice began to plead
Against a world of lust and greed ;
The Word of Allah, heard once more,
Calls men to prayer on every shore.
All honour to the faithful few,
His standard-bearers tried and true,
Who fight the battle for the Faith
Against the Ahrar's Godless hate.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

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